بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of allah Most Gracious ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

Published by
Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5Pt
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin@ansar.org.uk

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.
I Solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam and Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat.
Insha Allah.

Anual Ijtema & Shura 2013 of Majlis Ansarullah UK

will Inshallah be held on

27-29 September 2013

Friday Saturday and Sunday
at Baitul Futuh

Please make every effort to attend the Ijtema.

DARS-E-QURAN

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ إِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِينَ

And it is by the Mercy of Allah that you are kind towards them, and if you had been great rough and hard-hearted, they would surely have dispersed from around you. So pardon them and ask forgiveness for them, and consult them in matters and of administration; when thou are resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.

(3:160) (Al – Imran)

Besides other things Islam is unique in this respect that it has included the institution of consultation in its basic principles. It has made it binding of Mushawarah upon the Head of the Muslim State that he should consult Muslims in all important affairs of the State. The Holy Prophet (pbuh) used to consult his followers in all important matters, as he did before the battles of Badr, Uhud, and Ahzab, and also when a false accusation was brought against his noble wife, A'ishah. Abu Hurairah says: "The Holy Prophet was most solicitous in consulting others in all matters of importance" (Manthur ii. 90) Hazrat Umar (ra), the Second Successor of the Holy Prophet, is reported to have said: "There is no Khilafat without consultation" . Thus the holding of consultation in important matters is a basic injunction of Islam and is binding on both spiritual and temporal Muslim Chiefs. The head of the Muslim State must seek the advice of representative Muslims though the final decision may rest with him. The Islamic system of" Shura" is not a parliament in the sense in which the word is understood in the West. The Head of the Muslim State enjoys a certain discretion in rejecting the advice tendered to him. But he should not lightly use this discretion and should respect the advice of the majority.

DARSUL HADITH

Narrated by Hadhrat Abu Musa (ra):

The Prophet said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

(Volume 9, Book 92, Number 387)

Narrated by Hadhrat Abu Huraira (ra):

The Prophet said, "Leave me as I leave you for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

(Volume 9, Book 92, Number 391)

Narrated by Hadhrat 'Abdullah bin 'Amr (ra):

I heard the Prophet saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray."

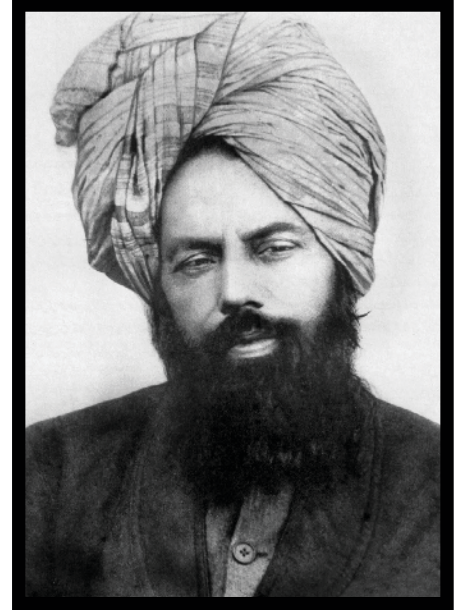
(Volume 9, Book 92, Number 410)

Narrated by 'Amr bin Al-'As:

That he heard Allah's Apostle saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward."

(Volume 9, Book 92, Number 450)

The writings of The Promised Messiah Alehissalam

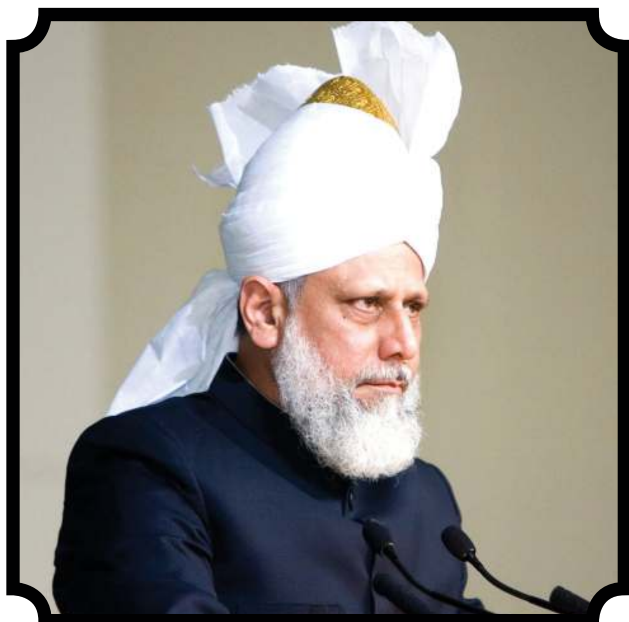


Pledge of initiation

The members of my Jamaat should not be pleased with the mere verbal expression of faith; they should act in complete accordance with their pledge of initiation. They should bring about a change from the core of their heart. God the Almighty cannot be pleased with just having the knowledge of various aspects of religion. If you do not bring about a change in your heart, then it will be correct to say that there is no difference between you and the others (who have not joined the Jamaat). If you display mischief, fraud and slackness, you will be ruined earlier than the others. Everybody should carry his load and act according to his pledge. Nothing can be said as to how long a man is to live. Maulvi Abdul Karim has passed away. Every Friday we have to offer the Janaza (funeral prayer) of some one. Now is the time for you to do whatever you have to. When death approaches, there is nothing that can postpone it. He who does good deeds before the time of his death approaches, it is hoped that he will be purified.

You should struggle hard for a change of your self. Supplicate during the prayer; you should give charity and do every other good deed that lies in your power. With all these things you should try to join the people of the category who are mentioned in the verse: wallazeena jaahadoo feena. The sick person goes to the physician, takes the medicine, purges himself, removes a little of his blood, applies fomentation and thus tries to be relieved of his sickness. Likewise you should try all you can to remove your spiritual sickness; you should not do so only with the word of the mouth; you should struggle hard for it. All the methods that God has prescribed should be put into practice. Be charitable; go out to the secluded places; if you have to go on a journey, do go on that journey. There are some people who go about distributing money to the children in the hope that the unseen might be disclosed to them; but when the hearts are sealed, such things cannot avail anything. God the Almighty likes the people who strive (for a change for the better), for, he who does so can hope for hitting the target.

(Malfoozat Vol. 8, pg. 118)



Islam's Teachings of Loyalty and Love for One's Nation

An address by Hadhrat Khalifatul masih V (aba)

Bismillahir-Rahmanir-Rahim
In the Name of Allah, the Gracious, the Merciful.

Assalamu 'alaikum wa rahmatullahe wa barakatohu—peace and blessings of Allah be upon you all.

I would like to first of all take this opportunity to thank all of you for inviting me to your headquarters and giving me the opportunity to say a few words. As the Head of the Ahmadiyya Muslim Community, I would like to speak to you about the teachings of Islam. However, this is such a vast topic, that to cover it in just one function or in a short time is impossible. Thus, it is necessary that I limit myself to one aspect of Islam to focus on and speak to you about. Whilst contemplating which facet of Islam I should address, I received a request from the National President of our Community here in Germany, Abdullah Wagishauser, in which he asked me to speak about Islam's teachings in relation to love and loyalty to one's nation. This helped me make my decision. Thus, I shall now speak to you briefly about certain aspects of Islam's teachings in this regard. It is very easy to simply speak of, or hear the words, 'loyalty and love for one's nation.' However, in reality these few words encompass meanings that are wide-ranging, beautiful and of tremendous depth. Indeed, to fully comprehend and understand what these words truly mean and what they require is actually very difficult. In any case, in the short time available, I will try to explain Islam's concept of loyalty and love for one's nation.

First and foremost, a fundamental principle of Islam is that a person's words and deeds should never manifest any form of double standards or hypocrisy. True loyalty requires a relationship built on sincerity and integrity. It requires what a person displays on the surface to be the same as what lies beneath. In terms of nationality, these principles are of the utmost importance.

Therefore, it is essential for a citizen of any country to establish a relationship of genuine loyalty and faithfulness to his nation. It does not matter whether he is a born citizen, or whether he gains citizenship later in life, either through immigration or by any other means. Loyalty is a great quality, and the people who have displayed this attribute to the highest degree and best standards, are the Prophets of God. Their love and bond with God was so strong that in all matters they kept in view His commands and strived to fully implement them, no matter what. This illustrated their commitment to Him and their perfect standards of loyalty. Hence, it is their standards of loyalty that we should use as an example and model. However, before proceeding any further, it is necessary to understand what is actually meant by 'loyalty'. According to the teachings of Islam, the definition and true meaning of 'loyalty' is the unequivocal fulfilment of one's pledges and covenants at every level and under all circumstances, regardless of difficulty. This is the true standard of faithfulness required by Islam. At various places in the Holy Quran, Allah has instructed Muslims that they must fulfil their pledges and

covenants, because they will be held to account by Him over all undertakings that they have made. The Muslims have been instructed to fulfil all covenants, including those made with God Almighty, and also all other pledges they have made, according to their respective degrees of importance. In this context, a question that could arise in the minds of people is that because Muslims claim that God and His religion are of paramount importance to them, thus it follows that their pledge of loyalty to God will be their first priority, and that their covenant to God will be what they value above all else and which they endeavour to fulfil. Therefore, the belief may arise that a Muslim's loyalty to his nation and his pledge to uphold the laws of the land will only be of secondary importance to him. Thus, he may be willing to sacrifice his pledge to his country on certain occasions.

To answer this question, I would firstly like to inform you that the Holy Prophet Muhammad (peace be upon him) himself taught that the 'love for one's nation is a part of faith.' Thus, sincere patriotism is a requirement in Islam. To truly love God and Islam requires a person to love his nation. It is quite clear, therefore, that there can be no conflict of interest between a person's love for God, and love for his country. As love for one's country has been made a part of Islam, it is quite clear that a Muslim must strive to reach the highest standards of loyalty to his chosen country, because that is a means of reaching God and becoming close to Him. Hence, it is impossible that the love a true Muslim holds for God could ever prove to be an impediment or barrier preventing him from displaying true love and faithfulness towards his country. Unfortunately, we find that in certain countries, religious rights are curtailed or even completely denied. Therefore, another question that can arise is whether those people who are persecuted by their state can still maintain a relationship of love and loyalty to their nation and country. With great sadness, I should inform you that these circumstances exist in Pakistan, where the Government has actually legislated against our Community. These anti-Ahmadiyya laws are practically enforced. Thus in Pakistan, all Ahmadi Muslims have been officially declared by law to be 'non-Muslims'. They are, therefore, forbidden fromcalling themselves 'Muslim'. The Ahmadis in Pakistan are also prohibited from worshipping in the way Muslims do, or acting in accordance with any Islamic practice or custom that could identify them as a Muslim. Thus, the state itself in Pakistan has deprived members of our Community from their basic human right to worship. Bearing in mind this state of affairs, it is quite natural to wonder how, in such circumstances, can Ahmadi Muslims follow the laws of theland? How can they continue to display loyalty to the nation? Here I should clarify that where such extreme circumstances exist, then the law, and loyalty to the nation, become two separate issues. We, Ahmadi Muslims, believe that religion is a personal matter for every individual to determine for himself and that there should be no compulsion in matters of faith. Thus, where the law comes to interfere with this right, undoubtedly, it is an act of great cruelty and persecution. Indeed, such state-sanctioned persecution, which has occurred throughout the ages, has been condemned by the vast majority.

If we glance at the history of Europe, we find that people in this Continent have also been the victims of religious persecution, and as a result, many thousands of people had to migrate from one country to the next. All fair-minded historians, governments and people have deemed this to be persecution, and extremely cruel. In such circumstances, Islam advocates that where persecution goes beyond all limits and becomes unbearable, then at that time, a person should leave the town or country and migrate to a place where he is free to practise his religion in peace. However, alongside this guidance, Islam also teaches that under no circumstances should any individual take the law into his own hands and nor should he partake in any schemes or conspiracies against his country. This is an absolutely clear and unequivocal command given by Islam. Despite the grave persecution they face, millions of Ahmadis continue to live in Pakistan. Despite being subjected to such sustained discrimination and cruelty in all aspects of their lives, they continue to keep a relationship of total loyalty and a true allegiance to the country. Whichever field they work in or wherever they are based, they are constantly engaged in trying to help the nation to progress and succeed. For decades, the opponents of Ahmadiyyat have tried to allege that Ahmadis are not loyal to Pakistan, but they have never been able to prove this or show any evidence to support their claims; instead, the truth is that whenever there has been a need

to make any sacrifice for the sake of Pakistan, for the sake of their country, Ahmadi Muslims have always stood at the forefront and been constantly ready to make every sacrifice for the sake of the country. Despite themselves being a victim and target of the law, it is Ahmadi Muslims who follow and abide by the laws of the land better than anyone else. This is because they are true Muslims, who follow true Islam. Another teaching given by the Holy Quran in relation to loyalty is that people should keep away from all things that are immodest, undesirable and that form any type of rebellion. A beautiful and distinguishing feature of Islam is that it does not just draw our attention to the final point of culmination, where the consequences are extremely dangerous; instead, it warns us about all of the smaller issues as well, which act as stepping stones leading mankind to a path paved with danger. Thus, if Islam's guidance is followed properly, then any issue can be resolved at the earliest point, before the situation gets out of hand. For instance, an issue which can gravely harm a country is financial greed by individuals. Often, people get consumed by material desires that spiral beyond control, and such desires ultimately lead people to act in a disloyal fashion. Thus, such things can ultimately be a cause of treachery against one's country. Let me explain a bit. In Arabic the word bagha has been used to describe those people or those acts of people that cause harm to their countries. It refers to those who take part in wrong practices or who inflict harm on others. It also includes those people- who commit fraud and so try to acquire things in an illegal or unjust manner. It refers to those people who transgress all limits and so cause harm and damage. Islam teaches that people who act in these ways cannot be expected to act in a loyal manner, because loyalty is intertwined with high moral values. Loyalty cannot exist without high moral values and high moral values cannot exist without loyalty. Whilst it is true that different people may have different views about high moral standards, yet the religion of Islam revolves solely around seeking God's pleasure. Thus, Muslims are instructed to always act in a manner that is pleasing to Him. In short, according to Islamic teachings, God Almighty has forbidden all forms off treachery or rebellion, whether against one's country or one's government. This is because rebellion or acting against the state is a threat to the peace and security of a nation. Indeed, where internal rebellion or opposition occurs, then it fans the flames of external opposition and encourages outsiders to take advantage of the internal disorder. Hence, the consequences of disloyalty to your nation can be far-reaching and extreme. Thus, anything that can cause harm to a nation is included in the term bagha that I have described. Keeping all of this in mind, loyalty to one's nation requires a person to display patience, to show morality and to follow the laws of the land.

Generally speaking, in the modern era, most governments are run democratically. Therefore if a person or group wishes to change the government, then they should do so by following the proper democratic process. They should make themselves heard by voting at the ballot box. Votes should not be cast on the basis of personal preferences or personal interests, but in fact, Islam teaches that a person's vote should be exercised with a sense of responsibility and should not look at his own priorities and from which candidate or party he can personally benefit; instead, a person should make his decision in a balanced way whereby he assesses which candidate or party will help the entire nation progress. The keys to government are a huge trust and thus they should only be handed over to the party who the voter honestly believes is best suited and most deserving. This is the true Islam, and this is true loyalty.

Indeed, in Chapter 4, verse 59 of the Holy Quran, Allah has commanded that a person should only hand over trusts to those who are entitled, and that when judging between people, he should make his decision with justice and honesty. Thus, loyalty to one's nation requires that the power of the government should be given to those who are truly entitled to it, so that the nation can progress and come to stand at the forefront amongst the nations of the world. In many parts of the world we find that members of the public take part in strikes and protests against government policies.

Furthermore, in certain Third World countries, the protesters vandalise or damage possessions and properties belonging either to the state or to private citizens. Though they may claim to be acting out of love, the truth is that such acts have nothing to do with loyalty or love for the nation. It should be remembered that even where protests or strikes are conducted peacefully, without recourse to criminal dam-

age or violence, it still can have a very negative effect. This is because even peaceful protests often result in a loss of millions to the economy of the nation. Under no circumstances can such behaviour be considered to be an example of loyalty to the nation. A golden principle taught by the Founder of the Ahmadiyya Muslim Jama'at was that under all circumstances, loyalty and love for his country. A person's vote should be cast with the betterment of the nation in mind. Therefore, a person we must always remain obedient to Allah, to the Prophets and to the rulers of our nation. This is the same teaching given in the Holy Quran. Hence, even where a country permits strikes or protests to take place, they should only be conducted to the extent where they do not harm or cause damage to the nation or to the economy.

Another question that often arises is whether Muslims can join the military forces of the Western countries, and if they are permitted to join, can they then partake in military attacks on Muslim countries? One underlying principle of Islam is that no person should assist in acts of cruelty. This key command must always remain at the forefront of any Muslim's mind. Where a Muslim country is attacked, because it has itself acted in a cruel and unjust manner and took the first step of aggression, then in such circumstances the Quran has instructed Muslim governments that they should stop the hand of the oppressor. This means they should stop the cruelty and endeavour to establish peace. Thus, in such circumstances to take action as a means to end cruelty is permissible. However, when the nation which transgresses reforms itself and adopts peace, then that country and its people should not be taken advantage of or be subjugated on the basis of false pretences or excuses. They should instead be granted normal state freedom and independence once again. The military ambition should thus be to establish peace, rather than to fulfil any vested interests. In the same way, Islam permits all countries, whether Muslim or non-Muslim, the right to stop cruelty and oppression. Thus, if necessary, non-Muslim countries can attack Muslim countries to achieve these genuine aims. Muslims in those non-Muslim countries are allowed to join the armies of those non-Muslim countries and prevent the other country from cruelty. Where such circumstances truly exist then Muslim soldiers, whichever Western army they may be part of, must follow orders and fight if required in order to establish peace. If, however, a military makes a decision to attack another nation unjustly, and thus becomes the oppressor, then a Muslim has the option to leave the army, because then he would be assisting cruelty. By taking this decision it would not mean that he is being disloyal to his country. In fact, in such circumstances, loyalty to his country would demand that he should take such a step and counsel his own government that they should not allow themselves to fall to the same depths as those unjust governments and nations that act in a cruel way. If however, joining the army is compulsory and there is no way to leave, but his conscience is not clear, then the Muslim should leave the country, but cannot raise a voice against the law of the land. He should leave because a Muslim is not permitted to live in a country as a citizen, whilst at the same time, acting against the nation or siding with the opposition.

Thus these are just a few aspects of Islamic teachings, which guide all true Muslims towards the real requirements of loyalty and love for one's country. In the time available I have only been able to briefly touch upon this topic.

Thus in conclusion, I would like to say that today we observe that the world has become a global village. Mankind has become very closely knit together. The people of all nations, religions and cultures are found in all countries. This requires that the leaders of every nation should consider and respect the feelings and sentiments of all people. The leaders and their governments should strive to create laws that foster an environment and spirit of truth and justice, rather than making laws that are a means of causing distress and frustration to the people. Injustices and cruelties should be eliminated and instead we should strive for true justice. The best way to do this is that the world should come to recognise its Creator. Every form of loyalty should be linked to loyalty with God. If this occurs then we will come to witness with our own eyes that the very highest standards of loyalty will be established by the people of all countries and new avenues leading us to peace and security will open throughout the world.

Before ending, I would like to take this opportunity to thank all of you once again for inviting me today and for listening to what

I have said. May God bless you all; and may God bless Germany.

Thank you very much.

Prophet Mohammad (saw)'s Letters to Various Kings

Salma Javid Khan

After settling down in Medina on return from Hudaibiya, the Prophet (saw) instituted another plan for the spread of his Message. When he mentioned this to the Companions, some of them who were acquainted with the customs and forms observed in the courts of kings told the Prophet (saw) that kings did not entertain letters which did not bear the seals of the senders. Accordingly the Prophet (saw) had a seal made on which were engraved the words, Muhammad Rasulullah (saw).

Out of reverence, Allah was put at the top, beneath it Rasul and lastly Muhammad (saw).

The invitation to Islam was an invitation to believe that God is One and that Muhammad (saw) is His Messenger. Where the letter says that if Heraclius becomes a Muslim, he will be rewarded twice over, the reference is to the fact that Islam teaches belief in both Jesusas and Muhammad (saw).

In Muharram 628, envoys went to different capitals, each with a letter from the Prophet (saw), inviting the rulers to accept Islam. Envoys went to Heraclius, the Roman Emperor, the Kings of Iran, Egypt (the King of Egypt was then a vassal of the Kaiser) and Abyssinia. They went to other kings and rulers also.

The letter addressed to the Kaiser was taken by Dihya Kalbira. The text of the letter which the Prophet (saw) wrote to the Kaiser is to be found in historical records. It runs as follows:

From Muhammad (saw), the Servant of God and His Messenger. To the Chief of Rome, Heraclius. Whoever treads the path of divine guidance, on him be peace. After this, O King, I invite you to Islam. Become a Muslim. God will protect you from all afflictions, and reward you twice over. But if you deny and refuse to accept this Message, then the sin not only of your own denial, but of the denial of your subjects, will be on your head. "Say, 'O People of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God' " (Zurqani).

LETTER TO THE KING OF IRAN

The letter to the King of Iran was sent through 'Abdullah bin Hudhafara. The text of this letter was as follows:

In the name of Allah, the Gracious, the Merciful. This letter is from Muhammad (saw), the Messenger of God, to Chosroes, the Chief of Iran. Whoever submits to a perfect guidance, and believes in Allah, and bears witness that Allah is One, and has no equal or partner, and that Muhammad (saw) is His Servant and Messenger, on him be peace. O King, under the command of God, I invite you to Islam. For I have been sent by God as His Messengersa to all mankind, so that I may warn all living men and complete my Message for all unbelievers. Accept Islam and protect yourself from all afflictions. If you reject this invitation, then the sin of the denial of all your people will rest on your head. (Zurqani and Khamis).

THE LETTER TO THE NEGUS

The letter to the Negus, King of Abyssinia, was carried by 'Amr bin Umayya Damrira. It ran as follows:

In the name of Allah, the Gracious, the Merciful, Muhammad (saw), the Messenger of God, writes to the Negus, King of Abyssinia. O King, peace of God be upon you. I praise before you the One and Only God. None else is worthy of worship. He is the King of kings, the source of all excellences, free from all defects, He provides peace to all His servants and protects His creatures. I bear witness that Jesus, son of Mary (as) was a Messenger of God, who came in fulfilment of promises made to Mary by God. Mary had consecrated her life to God. I invite you to join with me in attaching ourselves to the One and Only God and in obeying Him. I invite you also to follow me

and believe in the God Who hath sent me. I am His Messenger. I invite you and your armies to join the Faith of the Almighty God. I discharge my duty hereby. I have delivered to you the Message of God, and made clear to you the meaning of this Message. I have done so in all sincerity and I trust you will value the sincerity which has prompted this message. He who obeys the guidance of God becomes heir to the blessings of God (Zurqani).

LETTER TO THE RULER OF EGYPT

The letter to Muqauqis was carried by Hatib ibn Abi Balta‘ara. The text of this letter was exactly the same as that to the Roman Emperor. The letter to the Roman Emperor said that the sin of the denial of the Roman subjects would be on his head. The letter to the Muqauqis said that the sin of the denial of the Copts would be on the head of the ruler. It ran as follows:

In the name of Allah, the Gracious, the Merciful. This letter is from Muhammad (saw), the Messenger of Allah, to Muqauqis, the Chief of the Copts. Peace be upon him who follows the path of rectitude. I invite you to accept the Message of Islam. Believe and you will be saved and your reward will be twofold. If you disbelieved, the sin of the denial of the Copts will also be on your head. Say, “O People of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. But if they turn away, then say, ‘Bear witness that we have submitted to God.’” (Halbiyya, Vol. 3, p. 275).

LETTER TO CHIEF OF BAHRAIN

The Prophet (saw) also sent a letter to Mundhir Taimi, Chief of Bahrain. This letter was carried by ‘Ala’ ibn Hadramira. The text of this letter has been lost. When it reached this Chief, he believed, and wrote back to the Prophet (saw) saying that he and many of his friends and followers had decided to join Islam. Some, however, had decided to stay outside. He also said that there were some Jews and Magians living under him. What was he to do about them?

The Prophet (saw) wrote again to this Chief thus: I am glad at your acceptance of Islam. Your duty is to obey the delegates and messengers whom I should send to you. Whoever obeys them, obeys me. The messenger who took my letter to you praised you to me, and assured me of the sincerity of your belief. I have prayed to God for your people. Try, therefore, to teach them the ways and practices of Islam. Protect their property. Do not let anyone have more than four wives. The sins of the past are forgiven. As long as you are good and virtuous you will continue to rule over your people. As for Jews and Magians, they have only to pay a tax. Do not, therefore, make any other demands on them. As for the general population, those who do not have land enough to maintain them should have four dirhams each, and some cloth to wear. (Zurqani and Khamis).

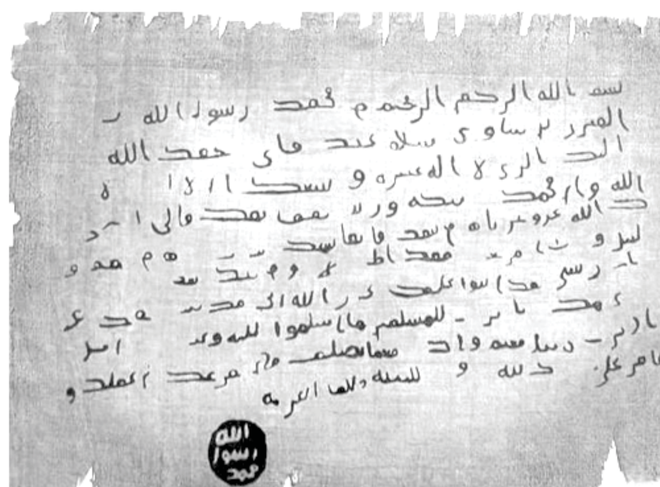
Uman, the Chief of Yamama, the King of Ghassan, the Chief of Bani Nahd, a tribe of Yemen, the Chief of Hamdan, another tribe of Yemen, the Chief of Bani ‘Alim and the Chief of the Hadrami tribe. Most of them became Muslims.

These letters show how perfect was the Prophet’s[sa] faith in God. They also show that from the very beginning the Prophet (saw) believed that he had been sent by God not to any one people or territory, but to all the peoples of the world. It is true that these letters were received by their addressees in different ways. Some of them accepted Islam at once. Others treated the letters with consideration, but did not accept Islam. Still others treated them with ordinary courtesy. Still others showed contempt and pride. But it is true also—and history is witness to the fact—that the recipients of these letters or their peoples met with a fate in accordance with their treatment of these letters.

Source: Page 199 to 215 of Life Of Muhammad (saw) by Hadrat Mirza Bashiruddin Mahmud Ahmad (ra)

Read it online @ http://www.alislam.org/library/books/Life-of-Muhammad.pdf

Images of letters that claim to be original copies of the above:



Letter sent to An-Najaashi – the ruler of Abbysinia

Muhammad-saw-Letter-To-Heraclius

Letter of Mohammad (saw) to Persians (from Kasra) inviting them to Islam

Prophet-Muhammads-Peace-be-upon-him-letter-to-Musailma-bin-Kazzab-Topkapy-Museum-Turkey.

A Book Review:
The Leadership of Muhammad

Written by Prof. John Adair

Reviewed by Zia H Shah MD

Indeed, the Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often. (Al Quran 33:22)

John Adair is one of the world's leading authorities on leadership and leadership development. Over a million managers worldwide have taken part in the Action Centered Leadership programs he pioneered.

He wrote this wonderful book about the Holy Prophet Muhammad's contributions to leadership in 2010. This year he has come out with another book *Confucius on Leadership.*

His short 127 page book, *The Leadership of Muhammad*, appears to me, to be a very lucid commentary of the verse, I mentioned as Epigraph and Adair quotes it in the introduction to his book.

In the conclusion of his book, he pays wonderful tribute to the Prophet, by saying, "The Muslim tradition of leadership, if I have understood it, transcends even the three great human traditions of understanding leadership that I have just mentioned."

He describes a universal or a generic role of a leader. He says that a universal leader, then, will be a person who exemplifies such distinctively human qualities as goodness, kindness, humaneness and compassion. He writes in the introduction of the book:

I believe that there is a universal or generic role of leader. Moreover, thanks to one lucky discovery (see Chapter 8), I have come as close as anyone has yet been to defining what that universal or generic role actually is. When experimentally applied on a large scale to selection and training of leaders the theory has worked consistently, and it has done so for over half a century. That is why I now claim that it is true.

Adair concludes each of the eight chapters with a few key points. In the end of the first chapter he writes:

• *Leader should exemplify or personify the qualities expected, required and admired in their working groups. A leader of soldiers, for example, needs to demonstrate courage, 'the soldier's virtue', as Shakespeare called it.*
• *Courage is a quality shown by Muhammad at Hunayn: it is that which enables people to meet danger without giving way to fear, to act bravely under stress or to endure in times of adversity.*

Another generic quality of universal leaders is humility. The word comes from the Latin root humus (ground, earth), related to homo (man). When Muhammad spread his cloak, lowered himself and sat on the ground with people at the same level, it was an act of humility. Compare a king sitting high upon a throne above his subjects, who abase themselves before him. As they will tell you in Ghana, 'Don't expect to be offered a chair when you visit a place where the chief himself sits on the floor.'

The fifth chapter is titled, *Muhammad: 'The Trustworthy One,'* here, Adair writes:

Why does truth or veracity, honesty and high principle, matter in a leader? The reason is simple. Leaders who are true, and always speak the truth, create trust. And trust is vital in all human relations, professional or private. You can see why Muhammad insisted upon integrity in those who were chosen to be leaders in the Umma, the growing Muslim community. There was to be no place for any form of bribery or corruption: not that this prohibition was – or is – easy, for man is 'violent … in his love of wealth' (Q 100:8).
'I will stand surety for Paradise if you save yourself from six things: telling untruths, violating promises, dishonouring trust, being unchaste in thought and act, striking the first blow, taking what is bad and unlawful.' MUHAMMAD

Today, the political leaders do not think twice, before a pre-emptive strike, when it serves their purpose, as long as they can fog the public perception, with excuses, smoke screens and propaganda. Aristotle and Cicero prescribed morality for the political leaders, but, then came Machiavelli, with his excessive focus on pragmatism and ends justifying the means. Niccolò Machiavelli, (died June 21, 1527, Florence), Italian Renaissance political philosopher and statesman, secretary of the Florentine republic, whose magnum opus, *The Prince*, arguably the most famous book on politics, brought him a reputation as an atheist and an immoral cynic. According to Encyclopedia Britannica, *The Prince,* gave the name Machiavellian to the teaching of worldly success through scheming deceit.[1]

Adair's presentation of universal or genuine leader is polar opposite to the concept of the "Prince" put forth by Machiavelli, after whom, knowingly or unknowingly, many a recent politicians have fashioned and tailored themselves. I believe that a universal leader should have no part of the "Prince," but, should be able to deal with one, when he or she comes across one.

In the eighth chapter he draws parallels between the legendary Muslim general, Saladin and the Holy Prophet Muhammad, may peace be on him. He writes:

Let me pick out one or two instances where we can see the light of the leadership of Muhammad distantly reflected in Saladin.

Take the Quranic principle of moderation, as in: 'Make not your hands tied (like a niggard's) to your neck nor stretch it forth to its utmost reach, so that you become blameworthy and destitute' (Q 17:29). Aristotle has also located virtue as the middle course between two extremes. The Romans called it the golden mean. … Saladin, for example, was neither too brave in battle for his own good nor too anxious for his life. He struck just the right balance.

Before a battle Saladin – so a biographer who knew him well tells us – would traverse the whole army from the right wing to the left, creating a sense of unity and urging them to advance and stand firm at the right time. Once the armies engaged he would calmly ride between battle lines of his soldiers, under fire from bolts and arrows, accompanied only by a groom with a spare horse. Notice that he was in the zone of danger, but avoided foolishly throwing away his own life in hand-to-hand fighting. That is not the proper work of a general. By sharing their danger, being among them, he both steadied and calmed them. His very presence was inspiring. Dead generals cannot do that.

During a long truce Saladin conferred with Hubert Walter, Bishop of Salisbury, who happened to be on pilgrimage at the time. Saladin had observed King Richard in action and admired his courage. Richard was 20 years younger than the Saracen commander-in-chief, and he always threw himself into the thick of a battle. Through the bishop Saladin sent Richard some personal advice. 'Do not incur danger so unnecessarily', he urged him. 'Don't be so prodigal with your life!' Alas, Richard did not listen. Nor were the two generals destined to meet. Later, at a siege in France, Richard paid the price of not paying heed to a master in the art of generalship. He rushed needlessly into danger once too often and died from his wounds after being struck by an arrow. He was only 42. Saladin's advice to his young opponent was a kind thought, the sign of a magnanimous character.

John Adair's work is refreshing as it has redirected the students of political science, sociology and management to the age old morality of the prophets like Muhammad and Confucius, may peace be on both of them.

This book is indeed a great break through as it has finally bridged the chasm that had been artificially created over the last several centuries, between the religious teachings of a moral leader and a pragmatic and often misleading leader of a secular world.

Let all political leaders, who fall too easily for pragmatism, take note that they will be judged on the touchstone of the leadership of the Prophet Muhammad, if not by history in this world, then at least, surely, in the Hereafter.

For the rest of the story buy the book in Amazon.com, but, before I close, let me share the parting line of Adair's last chapter, "What one does, one becomes."

Continued from page 16........

to all guests, charity representatives and walkers in the marquee adjacent to the mosque.

Cheque presentation ceremony sarted at about 3 pm chaired by the Ameer, UK, Mr Rafiq Ahmad Hayat. Among notable dignitaries which attended included Deputy Lord Mayor of Manchester, Kate Green MP for Stretford & Urmston, Jake Berry MP for Rossendale and Darwen, apart from councillors and members of civil society from all walks of life. The ceremony started with recitation of the Holy Qur'an by Mr Mustansar Nasir followed by translation by Mr Steve Bell. Sadr Majlis Ansarullah, Ch Waseem Ahmad, welcomed all the guests, walkers and thanked all the Zoama, Zoama-e-A'la, Nazimeen and the organisers of the walk for their tireless efforts to make this charity walk a huge success. He mentioned that a total £131,000 was raised on the day which was being distributed to various charitable causes. The MPs and Deputy Lord Mayor of Manchester briefly express their gratitude and praised the peaceful efforts made by the Ahmadiyya Muslim Community to help most needy and vulnerable people of the world. Ameer Sahib UK presented certificates of excellence to **63** "**charity champions**" who managed to raise £1000 each or more and medals to all young children who raised £100 and £500 for noble causes. Cheques totalling **£105,843.59** were then presented to representatives of **39 charities** who attended the ceremony. After a brief speech Ameer sahib concluded the ceremony with the silent prayer at 4:15pm.

Coaches started leaving at 4.30 pm, as the live address of Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز to Jalsa Salana Germany was listened to by participants on iphones and tablets through internet and in the Darul Aman mosque via MTA.

By the Grace of Allah this Walk also received media coverage. Local media including BBC Radio Manchester broadcasted interviews before the walk. A full page advertisement was placed in "the Manchester news" and "Metro" to introduce the claim of The Promised Messiah علیہ السلام and Charity Walk for Peace. Similarly 50 local buses in Manchester carried the message of "Love for All Hatred for None" and "100 years of promoting peace in the UK" for four weeks. A number of online newspaper including daily Jang as well as local print media published news of the charity walk and post event press releases. BBC TV North West in its regional news broadcasted 50 second news of the walk. This raised awareness about Islam and Ahmadiyya Muslim Association helping to correct misconceptions and negative image usually carried by the press.

May Allah reward all those who worked tirelessly to make this event a great success and accept our humble efforts and enable us all to serve with humility. (Ameen)

INTRODUCTION TO AHMADIYYA MOVEMENT IN ISLAM

(In the light of writings of the Promised Messiah and his successors.)

Compiled from Ahmadiyya literature by
Khalid Saifullah Khan
(Na'ib Amir Jama'at Ahmadiyya Australia)

GENERAL BRIEF INTRODUCTION.

The Ahmadiyya sect of Islam was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908). Based on Divine Revelation, he claimed to be the same Promised Messiah and Imam-al-Mahdi, whose advent had been foretold by his holy master, the Prophet of Islam, Hadhrat Muhammad Mustafa, sallal-ho-alaihi-wa-sallam. The Movement is an embodiment of true and real Islam, as brought by the Holy Prophet, blessings and peace be on him. It seeks to unite mankind with its Creator and to establish peace throughout the world. Presently more than 150 million people living in 180 countries have joined the fold of Ahmadiyya Islam, and the number is growing day by day. The present supreme head of the worldwide Movement is Hazrat Mirza Tahir Ahmad, who is the fourth successor of the founder, and is presently based in London. The international headquarter of the Movement is at Rabwah (Chenab Nagar) Pakistan. Ahmadis believe in all the requirements of Islamic faith and practice in its pure and pristine form, as stated below.

2. REQUIREMENTS OF FAITH AND PRACTICE FOR BEING A MUSLIM.

The requirements of the Islamic faith and practice as taught to Muslims by the Holy Prophet of Islam, blessings and peace be on him, is reported in the following Tradition of Sahih Bukhari:

"Narrated Abu Hurairah: One day while the Prophet was sitting in the company of some people, (the angel) Gabriel came and asked: What is faith? Allah's Messenger replied: Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection. Then he further asked: What is Islam? Allah's Messenger replied: To worship Allah Alone and none else, to offer Prayers perfectly, to pay the compulsory charity (Zakat) and to observe Fasts during the month of Ramadhan." *(Bukhari 2.38)*

Five fundamental beliefs/pillars of Islam: "Narrated Ibn Umar; Allah's Messenger, blessings and peace be upon him, said: Islam is based on five principles:1. To testify that none is worthy of worship except Allah and Muhammad is His Messenger. 2. To offer Prayers perfectly. 3. To pay the Zakat. 4. To perform Hajj. 5. To observe fasts during the month of Ramadhan." *(Bukhari 2.2)*

3. BELIEFS OF AHMADI MUSLIMS:

Hadhrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement in Islam, declared his own beliefs, as well as of his community, in the following words:

"We do believe that there is none worthy of worship except God Almighty and Sayyedena Hazrat Muhammad, the Chosen One, may peace and blessings of Allah be upon him, is His Messenger and the Khatamul Anbiya. We believe that angels are a reality, that Resurrection is a reality and that the Day of Judgement is a reality; that Heaven is reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Quran and whatever our Prophet, may peace and blessings of Allah be upon him, has stated is all, according to the aforementioned statement, the truth. We do believe that the person who subtracts an iota from the Islamic law or adds to it as much, or lays the foundation in any manner for rejection of Islamic injunction, or attempts to declare unlawful what has been lawful in Islam, is

an infidel and a renegade to Islam. We admonish our Jamaat that they must adhere tenaciously to the fundamental article of faith, 'There is no God but Allah, Muhammad is His Messenger', as long as they live and that they should die holding fast to the same belief.

Also they must have firm faith in all the Messengers of Allah and revealed Books which have been authenticated by the Holy Quran. They should abide strictly by the Quranic injunctions. They should strictly observe Prayers and Fast, pay Zakat, and perform the Hajj (pilgrimage). They should observe Islam by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger. In short, all such matters, be they beliefs or deeds, on which there was consensus of opinion among our righteous predecessors and are understood to be Islam by the general consensus of opinion of those who follow the Traditions of the Holy Prophet of Islam, may peace and blessings of Allah be upon him, should be complied with as being obligatory. We call to witness the Heaven and the Earth that, that exactly is our faith." *(Roohani Khazain Vol. 14: Ayyamus Sulh, 1st Edition, p 323; taken from: 'Selections from the Writings of The Promised Messiah' p. 45-46)*

He further stated:
"O ye who inhabit the earth! And O ye human spirits who dwell in the east or in the west! I invite you most earnestly to accept the fact that the only true faith today in the world is Islam and that the True God is that God who has been mentioned in the Holy Quran, and that prophet who possesses eternal spiritual life - the one who sits on the throne of glory and purity - is the Holy Prophet Muhammad, the chosen one, may peace and blessings of Allah be upon him." *(Roohani Khazain Vol. 15, Tiryaq-ul-Qulub, p 141; taken from,' Selections From The Writings of The Promised Messiah p 47)*

4. DIVINE MISSION OF THE PROMISED MESSIAH.
The Promised Messiah said:
"God has commissioned me to prove to the world that the living book is the Holy Quran and the living religion is Islam and the living Prophet is the Holy Prophet Muhammad, sallalaho-alaihi-wa-sallam. Lo, I offer the earth and the sky as my witnesses and I tell you the truth. God is that One God Who has been presented in the declaration of faith: La Ilaha Illalaho Muhammadur-Rasoolullah, and the living Prophet is only that particular Prophet who is giving life to the dead by their following in his footsteps. Signs are being shown. Blessings are being vouchsafed and the Fountainheads of the Unseen are being made to flow." *(Al-Hakam, May 31, 1900; Taken from: 'Excellence of the Holy Prophet Mohammad' by Maulana Naseem Saifi, p. 1)*

He announced:
"O ye who inhibit the earth! And O ye human spirits who dwell in the east or in the west! I invite you most earnestly to accept the fact that the only true faith today in the world is Islam and that the True God is that God who has been mentioned in the Holy Quran, and that prophet who possesses eternal spiritual life - the one who sits on the throne of glory and purity - is the Holy Prophet Muhammad, the chosen one, may peace and blessings of Allah be upon him." *(Roohani Khazain Vol. 15:'Tayaqq-ul-Qulub', p 141; taken from 'Selections From The Writings of The Promised Messiah' p 47*)

His sole mission was to serve Islam, as he very clearly said:
"We have no Scripture other than the Holy Quran and we have no Messenger other than the Holy Prophet, sallalaho alaihi wa sallam, and we have no religion other than Islam. We believe that our Prophet, sallala ho alaihi wa sallam, is Khatamul Ambiya and the Holy Quran is the last of the Scriptures (Khatamul Kutub). Religion should not be taken like play of the children. It should be remembered that we have no claim other than of being a servant of Islam and we have no claim of standing in opposition to the Holy Prophet, sallala ho alaihi wa sallam. Whoever accuses me of something different from this, is a fabricator against me. I receive all the blessings through our Holy Prophet, sallala ho alaihi wa sallam. I gain the spiritual knowledge from the Holy Quran. It behoves none to think of anything other than this, otherwise he himself will be accountable to God. If I am not a servant of Islam, then all that I do is meaningless and worthy of being rejected and deserving of punishment." *(Al-Hakam, August 17, 1899, p 6)*
to be continued........

Ansar Charity Walk for Peace 2013

Another Milestone

Collection crosses Quarter Million Pounds

Report by: Aman Khan

By the Grace of Allah and prayers of Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز Majlis Ansarullah UK surpassed all previous records of collection and attendance in this year Annual Charity Walk for Peace. Celebrating the Centenary of AMA, UK Majlis Ansarullah UK held its annual charity walk on Sunday 30th June 2013 in Manchester. Preparations for this walk started in earnest late in 2012 as Sadr Majlis Ansarullah, UK appointed Mr Mansoor Ahmad Kahlon (Naib Sadr Awal), Nazime A'la Charity walk along with all Naib Sadran as organisational heads of the various departments and approved the national and regional organising committees to accomplish the tasks smoothly and in the best possible manner. A large number of dedicated volunteers worked tirelessly at all levels to ensure that the event was a great success. A fund raising target of quarter of a million pounds was set to support 3000 eye operations in Africa and 20 water well projects, and to mark the centenary of the Ahmadiyya Muslim Jama'at in the UK. It was decided that we would support a hundred UK based charities including "Action for Children", "Boaz Trust", "British Heart Foundation", "KidsCan", "Manchester Women's Aid", "Macmillan Cancer support", "Royal Manchester Children's Hospital Charity", "We Love Manchester".

An awareness campaign was started 3 months before the event and every Region and Majlis were given an individual target. Sadr Sahib Majlis wrote a letter to every Nasir highlighting the importance of this Walk and the Tabligh opportunities it presents. This letter also included a collection form to raise funds along with introductory charity walk leaflets which included brief details of previous charity walks along with an introduction of Ahmadiyya Muslim Association. For fund raising members employed various methods including door to door collections, stalls, collections at railway and tube stations, departmental stores etc. More than 120 Ansar from London region, Baitul Futuh region, Baitul Noor region, North West region and Midland region participated in special bucket collection events and collected **£10,800** on behalf of the following charities: British Heart Foundation, Macmillan Cancer Research and Royal London Society for the Blind people. Just Giving website was also used to help members raise online donations. More than 20 pages were set up and we managed to raise more than £5000 through online donations.

Ninth condition of bait states that *"That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavor towards the beneficence of mankind to the best of his/her God-given abilities and powers."* This event not only introduces the true teachings of Islam to the world and serves as a but also help us to strengthen our allegiance to Bait by helping most needy people of the world.

Nearly 800 Ansar and children from London, Middlesex, South, Islamabad, and East regions travelled by 14 coaches. They were provided with food and were registered for the Walk during the journey in order to save time on arrival. By the grace of Allah all coaches arrived safely in Manchester just before 11.30am. Over 1800 walkers attended from various faith and non-faith groups, as well as notable dignitaries such as the Deputy Lord Mayor of Manchester Cllr Elaine Boyes, The Police Commissioner for Greater Manchester Tony Lloyd, two local MPs Rt Honourable Kate Green and Rt Honourable Jack Berry, as well as representatives from a large number of UK based local and national charities.

The 6.3 miles walk began at 11:30am. Safety instructions were read out at the beginning of the walk. In the opening ceremony of the walk, the Police commissioner, the Deputy Lord Mayor of Manchester and our National Ameer sahib UK addressed the walkers and led the congregation in silent prayer. The Deputy Lord Mayor of Manchester cut the ribbon to start off the walk. A large number of route Marshalls were appointed for the safety and guidance of the walkers. Refreshment stalls were installed on every mile of the route. Representatives from various charities manned these stalls to serve the refreshments and cheer up the walkers. Special transport was provided to all retiring walkers to bring them back to the mosque. Two representatives from NHS organ donation register also attended the event with their stall. A large number of Ansar visited the stall and more than 40 registered their interest. In recognition of these efforts of Ahmadiyya Muslim Jama'at an official certificate was presented at the end of the walk. The walk officially ended at 1:30 pm followed by the congregational Zohr and Asr prayers in Darul Aman mosque. A sit down meal was served *Continued on page 13........*

بسم اللہ الرحمٰن الرحیم

In the name of Allah, the Gracious, the Merciful

Syllabus for academic competitions

Regional & National Ijtema 2013

Tilawat Quran		**تلاوت قرآن کریم**
Every participant will recite any three verses from Surah Albaqra (26-41).		مقابلہ میں شامل ناصر کو سورۃ البقرۃ کی آیات 26 تا 41 میں سے کوئی سی تین آیات پڑھنی ہوں گی۔
Hifz-e-Quran		**حفظ القرآن**
Every participant will be asked to recite by heart a portion from Sura Albaqra (17-34).		مقابلہ میں سورۃ البقرۃ کی آیات 17 تا 34 میں سے کسی جگہ سے بھی زبانی امتحان لیا جاسکتا ہے۔
Nazam		**نظم خوانی**
Every participant will read four "Ashar" from the given syllabus without repeating.		مقابلہ میں شامل کنندہ نصاب میں مہیاء کئے گئے حصہ میں سے کوئی سے چار اشعار پیش کر سکتا ہے۔ اشعار کو دہرانے کی اجازت نہیں۔
Please see attached page		منسلکہ صفحہ پر اشعار پیش ہیں۔
English Speeches – Prepared		
The topics are: • Health is wealth • How to integrate in the British Society? • Importance of financial sacrifices. • Islamic brotherhood. • Miracles of Promised Messiah علیہ السلام • Obedience of the Nizam-e-Jamaat • Our duties and responsibilities as a member of Majlis Ansarullah. • Preaching in an atheist society. • The role of "Nasir" as a head of family. • Time management.		Every speaker will be given three minutes & reading is not allowed.
English Speeches – Extempore		Every speaker will be given five minutes to prepare and two minutes to deliver his speech.
Urdu Speeches - Extempore		**مقابلہ تقریر۔ اردو فی البدیح** تیاری کے لیے پانچ منٹ اور تقریر کے لئے دو منٹ کا وقت ہو گا۔

Urdu Speeches –Prepared: URDU		مقابلہ تقریر۔ اردو تیار شدہ
تقریر کا دورانیہ تین منٹ ہے۔ پڑھ کر تقریر کرنے کی اجازت نہیں ہو گی۔		• حضرت مسیح الموعودؑ کے معجزات • اطاعت نظام جماعت • مجلس انصاراللہ کی رکنیت کی وجہ سے ہمارے فرائض اور ذمہ داریاں • تندرستی ہزار نعمت ہے • دہریہ معاشرہ میں تبلیغ کیسے کی جائے • برطانوی معاشرہ میں کیسے گھل مل کر رہا جا سکتا ہے • مالی قربانیوں کی اہمیت • اسلامی بھائی چارہ • خاندان کے سربراہ کی حیثیت سے ایک ناصر کا کردار

نصاب مقابلہ نظم خوانی

معرفت حق۔ کلام حضرت مرزا غلام احمد مسیح موعود و مہدی موعود علیہ السلام	
آواز آ رہی ہے یہ فونو گراف سے	ڈھونڈو خدا کو دل سے نہ لاف و گزاف سے
جب تک عمل نہیں ہے دلِ پاک و صاف سے	کمتر نہیں یہ مشغلہ بت کے طواف سے
باہر نہیں اگر دلِ مردہ غلاف سے	حاصل ہی کیا ہے جنگ و جدال سے و خلاف سے
وہ دیں ہی کیا ہے جس میں خدا سے نشاں نہیں	تائید حق نہ ہو مدد آسماں نہ ہو
مذہب بھی ایک کھیل ہے جب تک یقیں نہیں	جو نور سے تہی ہے خدا سے وہ دیں نہیں
دین خدا وہی ہے جو دریائے نور ہے	جو اس سے دور ہے وہ خدا سے بھی دور ہے
دین خدا وہی ہے جو ہے وہ خدا نما	کس کام کا وہ دیں جو نہ ہووے گرہ کشا
جن کا یہ دیں نہیں ہے نہیں ان میں کچھ بھی دم	دنیا سے آگے ایک بھی چلتا نہیں قدم
وہ لوگ جو کہ معرفت حق میں خام ہیں	بت ترک کرکے پھر بھی بتوں کے غلام ہیں

کلوم محمود	
مِل جائیں تم کو زندوامانت خدا کرے	مشہور ہو تمہاری دیانت خدا کرے
بڑھتی رہے ہمیشہ ہی طاقت خدا کرے	جِسموں کو چُھو نہ جائے نقاہت خدا کرے
مِل جائے تم کو دین کی دولت خدا کرے	چمکے فلک پہ تارۂ قسمت خدا کرے
ٹل جائے جو بھی آئے مصیبت خدا کرے	پہنچے نہ تم کو کوئی اذیّت خدا کرے
منظور ہو تمھاری ااطاعت خدا کرے	مقبول ہو تمھاری عبادت خدا کرے

کلام طاہر	
وقت کم ہے۔ بہت ہیں کام۔ چلو	ملگجی ہو رہی ہے شام چلو
زندگی اس طرح تمام نہ ہو	کام رہ جائیں ناتمام چلو
کہہ رہا ہے خرام بادِ صبا	جب تلک دم چلے مدام چلو
منزلیں دے رہی ہیں آوازیں	صبح محوِ سفر ہو، شام چلو
ساتھیو! میرے ساتھ ساتھ رہو	قربتوں کا لئے پیام۔ چلو
رات جاگو مہ و نجوم کے ساتھ	دن کو سورج سے ہم خرام چلو

Programme

Insha'Allah

Majlis Ansarullah UK

Annual Ijtema 2013

نَحْنُ اَنْصَارُاللّٰهِ



Friday, Saturday & Sund

27^{th}, 28^{th} and 29^{th} September 2013

at

BAITUL FUTUH

181 London Road, Morden, SM4 5 PT

Day 1: Friday 27^{th} September 2013

04:45	Tahajjud Prayer
05:45	Fajr Prayer
	Dars ul Quran
07:30	Breakfast
Majlis-e-Shura-1^{st} Session	
09:15	Registration
10:00	Recitation & Translation of the Holy Quran
10:10	Pledge and Silent Prayer
10:15	Inaugural Address by Sadr Majlis
10:35	Shura 2012 Implementation Reports
10:50	Proposals not included (Qaid Amoomi)
11:00	Formation of Sub-committees
11:30	Election of Sadr Majlis & Naib Sadr Safe Dom
13:00	Friday/Asr Prayers
14:30	Lunch
2^{nd} Session	
15:00	Deliberation of sub-committees
16:30	Reports by sub-committees chairman
	Shura Deliberations
	Concluding Address Sadr Majlis
	Ijtema Registration will start at 17:00
	Ijtema Inaugural Session
19:00	Maghrib/Isha Prayers
19:15	Flag Hoisting
19:20	Recitation & Translation of the Holy Qur'an
	Pledge
	Nazm
	Inaugural Address
	Silent Prayer
19:50	Zikre Habib
20:15	Dinner

Day 2: Saturday 28^{th} September 2013

04:45	Tahajjud Prayer
05:45	Fajr Prayer
	Dars ul Hadith
07:30	Breakfast
1^{st} Session	
09:15	Recitation & Translation
09:30-11:30	Academic Competitions
11:30-13:00	Sports Competition (Players will proceed to the ground opposite Baitul Futuh main entrance)
13:15	Lunch
14:00	Zuhr/Asr Prayers
2^{nd} Session	**Sacrifices of Divine Movements and the consequent blessings of Allah: Steadfastness in face of persecution** (Kidnapping by Taliban, Steadfastness of Pakistani Ahmadis despite terror attacks/threats on mosques and individual accounts by the victims)
14:45	
16:45	Tea Break
3rd Session	**Tabligh Forum:**
17:15	**Ansar responsibilities in the light of Directives of Hazoor-e-Aqdas** ایدہ اللہ تعالیٰ بنصرہ العزیز
18:45	Break for Maghrib/Isha Prayers
19:00	Maghrib/Isha Prayers
20:00	Dinner

Day 3: Sunday 29^{th} September 2013

04:45	Tahajjud Prayer
05:45	Fajr Prayer
	Dars ul Malfoozat
07:30	Breakfast
1^{st} Session	
09:30-11:30	Academic & Sports Competitions (Finals)
09:30-11:30	Sports Competitions
2^{nd} Session	
12:00	**Tarbiyyat Forum**
13:15	Prize distribution (2^{nd} and 3^{rd} position)
13:45	Break for Zuhr/Asr Prayers
14:00	Zuhr/Asr Prayers
14:30	Lunch
Final Session	
15:15	Recitation/Translation of the Holy Quran
15:20	Pledge
15:25	Nazm
15:30	Prize Distribution
15:50	Ijtema Report
16:00	Concluding address
	Dua

Sports Competitions:
Team Events: Football, Volleyball & Tug of war
Single Events: Safe Awwal: Shotput, Arm Wrestling & 50m flat race
Single Events: Safe Daum: 100m & 400m flat race, Shotput, Wrist lock and Arm Wrestling

